

Our programme and policy need not be detailed here : this first number envisages our future labours ; in short we might say that our business is with truth and philosophy not with politics and administration ; with the World of Ideas, not with mundane speculations. But it is designed that our journal shall be read with as much interest by those who are not deep philosophers as by those who are. Our pages will be like the many viands at a feast, where each appetite may be satisfied and none are sent away hungry.

The subscription price at which THE ARYAN PATH is published does not cover even the bare cost of production, the purpose in establishing the journal being to reach a wide circle of readers apart from any thought of financial compensation. Ours is a peaceful humanitarian mission, founded on sacrifice, reared by sacrifice, sustained by sacrifice. For the founders of this journal the true path lies in the way pointed out by our Aryan forefathers, philosophers and sages, whose light is still shining brightly, albeit that this is the dark Kali Yuga, the age of iron. In the words of the great American Theosophist, W. Q. Judge :

We appeal to all who wish to raise themselves and their fellow creatures—man and beast—out of the thoughtless jog trot of selfish everyday life. It is not thought that Utopia can be established in a day ; but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. Certainly, if we all say that it is useless, that such highly-strung, sentimental notions cannot obtain currency, nothing will ever be done. . . . Although philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality and the resulting misery, seem to grow no less. Riches are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points unerringly to the existing of a vital error somewhere. It shows that merely healing the outside by hanging a murderer or providing asylums and prisons, will never reduce the number of criminals nor the hordes of children born and growing up in hot-heds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Aryan literature, and those who must begin the reform are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavouring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajapati to his sons ; ‘ Be restrained, be liberal, be merciful ’ ; it is the death of selfishness.

From selfishness through sacrifice to selflessness—such is the course for all human souls. To these the *Bhagavad-Gita* makes this appeal : leave off diversity of aims and objects and goals ; concentrate on the one purpose of life ; and repeating the *Gita*, THE ARYAN PATH says :—

In this Path there is only one single object, and this of a steady, constant nature ; but widely branched is the faith and infinite are the objects of those who follow not this system.